A U M

This Self is not to be gained by the impotent; nor by passionate emotion, nor by undefined fervor. But one who strives with these means, after attaining wisdom, the Self of him enters the home of the Eternal. —MUNDAKA UPANISHAD.

THEOSOPHY

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THE PURSUIT OF SELF-KNOWLEDGE

"ALL experiences have to be lived out in the mind." *Chelaship,* as such, could never be other than a psychological evolution carried out by each incarnating Ego on its own responsibility. Body and senses, one's place in human life, all external relations, even the most intimate, and even conscious communication between *Guru* and *Chela*—all these are but ways and means, instrumentalities and material out of which each Pilgrim-Soul must weave for itself the garment of individual immortality—the *Nirmanakaya* vesture. This is *conscious* existence in Spirit while yet maintaining active beneficent contact with the world of Matter. So the Masters of Wisdom have become what They are. So the Chela in pursuit of Self-Knowledge must cherish in his heart the "ideal of human progression and perfection" which the Master has realized; must little by little make all his thoughts, all his desires, all his words and acts, center upon and conform to that ideal—"the Heavenly Man." Even as he strives to live in that Divine Radiance, so must his life illumine the way for those who feel not, hear not, see not, beyond the narrow circle of self-interest. The *Mahatmas* have the whole of Nature for Their object. He must learn to emulate the example set, if he too is to fulfill his mission on earth. On this, H. P. Blavatsky has quoted in the "Secret Doctrine" from the *Commentary*:

> "Every form on earth, and every speck in Space strives in its efforts toward self-formation to follow the model placed for it in the 'HEAVENLY MAN.' . . . The atom's involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the

MONAD, in its absolute totality and awakened condition—
as the culmination of the divine incarnations on Earth."

The daily life of every man is crowded and choked with experiences of every kind from continuous interchange and reciprocal impressions and expressions on every plane of manifesting nature. Every conscious sensation of any kind makes an immediate "mental deposit"—a seed of memory, of imagination, which may lie dormant for ages, but which sooner or later, in this life or some other, will be impregnated by some polarizing contact of the enduring Soul, germinate, and in its expansion form the energic and moral center and basis for a whole life-time's experience of good and evil. The after-death existence of each Ego is the *unconscious* sifting and separation of the mental deposits of the just closed earthly career.

Actual Chelaship of any degree is the *conscious* admission or rejection from moment to moment of the impressions which throng the corridors of the senses; the *conscious* weighing, before expression, of every "impulse to action" of any kind. Few men even regard, let alone cultivate, the control of the senses as the doors of human impression and expression. The eye incessantly wanders, the ear is incessantly open, to every vagrant object of perception except when fixed by attraction or by will. So with the other physical senses.

What is true in our habitual sense-relations is still more importantly the case with our inner senses which we name thought, desire, sensation, memory and imagination. What are all these but the Soul's invisible contact with its mental deposits? These astral or inner senses are of a far finer and more responsive nature than the outer, because of the far more sublimated character of the objects with which they deal. In them rather than in the world of the physical senses does each man "live, and move, and have his being" as a human- instead of animal-consciousness. Men have not yet wholly lost the power of will to control their sense-consciousness, but who even desires to control his astral-consciousness? And who takes note of the reciprocal nature of sense- and "mind"-consciousness, alternately serving, each the other, in the relation of cause and effect? The wandering eye and the wandering mind go together, so that control of the one is impossible apart from the control of the other. Living in the outer and inner senses, absorbed in them and in the enjoyment or suffering of the fruits of such absorption, the Soul does not even dream that it is a prisoner in its house of life save as it finds its efforts to hold on to the one, to escape from the other, to be futile. So some men take to suicide, some to drink, some to material-

ism, some to religion, some to philosophy—all seeking some palliative, some relief from Soul-responsibility. What they are in fact doing is to cut themselves off from the inescapable urge of Soul-knowledge and Soul-memory. Even among those who cloak themselves in the name and the words of the Great Teachers from the earliest to the latest have but to be observed in their *conduct* rather than their claims and promises to be seen for what they are—vendors of Spiritual narcotics and intoxicants, not givers of the bread of life.

He who undertakes the pursuit of Self-knowledge must come to see for himself at whatever cost in humiliation of his self-esteem that he has to face his inner and outer nature as "not himself, but that thing which he has with pain created"; must resolve to take it as it *is* and convert it to the Soul's use as his growth slowly develops his Self-knowledge, if he is to reach the Life of Unity in the midst of the life of self and selfishness. This resolution is the very first step consciously taken in the direction of Universal Brotherhood. To make that resolution good upon and within himself, in order to fit himself the better to help and teach others, is the second. No wonder "Light on the Path" declares that the "first two steps are negative." They are the negation, the reversal of the motive and the will to live which dominates mankind; they are the polar antitheses to the use of the senses and the mind as hitherto practiced or tolerated. "Not for himself but for the world he lives" is true of the *Mahatma;* it must be made equally true of the motive, the will, the intent and the efforts of the would-be *Chela.* The humblest aspirant can do that for himself; the greatest Master cannot do it for him. If ever he is to "stand in the presence of the Master" it must be upon his own feet, and it is his own feet which must bear him there "where the light of Truth shines in unfading glory." Only by the active Presence of the Truth in himself can he hope to recognize the Truth in another, whether man or Master. Never can Truth be seen in any other vesture than *honesty* through and through, with one's self and with all others and all else. Though Hamlet failed to profit by the teaching of Polonius, the Disciple must profit by it, or fail as Hamlet failed. "To thine own Self be true; and it must follow, as the night the day, thou canst not then be false to any man."

In measure as body and mind, the physical and astral senses, are momently held steady or subjugated, it is realized that these have their own as well as their acquired natures, the same as every other form of life; that they represent elements, principles, powers in

great Nature; that they are therefore *living* channels. Then only is it possible to see the "mind" as something wholly apart from the deposits of impressions from mortal physical existence; to see it as potentially and to some extent actually the storehouse of thought, the repository of impressions from within and beyond human consciousness, as well as from below that level; finally, as itself a creative, preservative, destructive or regenerative Principle, a Spiritual Power with its own inherent and acquired characteristics.

Henceforth the outward life will more and more naturally grow into a beneficent force within the sphere of human relations; but the inner life enters as naturally into the world of pure thought. This leads to the quickening of all the latent germs, the "deposits of all lives," and to their sifting with ever-increasing thoroughness. In both the outer and the inner life the Soul will be too much engaged to have energy or inclination to devote to self. As these incredible stores of incredibly ancient impressions resurrect they, too, must be seen for what they are, dealt with accordingly. The tendencies implanted in them by our long abuse and misuse are in time transformed by right understanding and activity in their employment in their own proper plane of nature, in their own department of being. Self-purification is the long-drawn-out process of restoring order in the individual cosmos. *Manas,* so long the debased and debasing slave of the lower elements, will be found to be what the ancient books declare, the mirror of Spirit as well as of Matter, of Soul-Wisdom and Soul-Memory as well as of human fantasy and experience. Nowhere in all the literature of Theosophy is there more practical instruction on true Occultism for the man seriously engaged in the pursuit of Self-knowledge than is to be found in the *Ocean of Theosophy,* the *Notes on Bhagavad-Gita,* and Mr. Judge's renditions of the *Gita* itself and of *Patanjali's Yoga Aphorisms.* They are the same "Link" or *Antaskarana* to the *Secret Doctrine* and the *Voice of the Silence* that Judge himself was to H. P. B. as Messenger. If we cannot recognize the Voice of the Master in the writings and the life of H. P. B.; if we cannot recognize the faithful Chela and his faithful transmission of the Message received, in Mr. Judge; if we cannot *feel* their influence in our own hearts as well as minds; if we are not faithful to them and to their work in the visible world —how shall we recognize the "mystic form" in the world invisible? If we cannot distinguish true from false, the Voice of the Silence from the voice of self in our most inmost longings and imaginings while yet in the position of perceiver of our own "divided opinions",

who or what shall protect if we force our way outside our shell of matter into the borderland of shadows, where there are no contrasts, and where each being in that world of gestation or disintegration must see by its own light?

Chelaship must be seen and known for what *it* is, a life or death matter to the Soul, by that Soul itself in its quest for Self-knowledge, and self-purgation undertaken and completed here in waking human life. The Gates of Gold cannot be forced or violated from their hither side. They open only from within. "When the pupil is *ready*, the Master shall appear."

The Sure Road

The Past! What is it? Nothing. Gone! Dismiss it. You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as now you exist, lies *all* the past. So follow the Hindu maxim: "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. So then, with that absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever now upon Karma as the only judge, who will be good or bad as you make it yourself, you can stand anything that may happen and feel serene despite the occasional despondencies which all feel, but which the light of Truth always dispels.—*W.Q.J.*

TRIAL OF THE PYX

PYX, as every one is supposed to know, signifies the vessel in which are kept what is left of the sacred elements after the celebration of the Eucharist. The "Lord's supper", itself plainly a symbolical enactment, has by degrees come to be taken by Roman Catholics generally, and by many other Christians, as the literal, *i.e., physical* presence of the Christ in the Communion offering participated in by the laity. This truly frightful example of the materialization of spiritual emblems is the dogma of Transubstantation.

But the term Pyx has another and derived meaning and application. In the past, as in the present, many peoples have suffered from debased as well as spurious coinage, and this debasement has often been the act of the constituted authorities, not of counterfeiters. Few of the people ever reflect what ceaseless vigilance is necessary to protect the public against short weights, short measures, impure foods, falsely labeled articles of every kind in daily use—most of all in their money "of the present weight and fineness".

"The trial of the pyx" is conducted annually at the United States Mint at Philadelphia, and has for centuries been observed at the British Mint. It means that sample coins are periodically assayed for weight and fineness by a jury of independent goldsmiths, so that the public may be assured that all coins bearing the hall-mark of the Government are what they purport to be.

Money, currency of every kind, is but a token for a given amount of precious metal—gold or silver; these in turn are but symbols of value accepted universally, and attested by the governing power or powers. When faith is lost, whether in the symbols or in the attestation, chaos immediately supervenes in all the transactions of human life. Such a dark period has already begun in the life of the world. Governments everywhere are breaking the most solemn and far-reaching of all covenants in desperate and more than dubious efforts to "restore confidence". During such mass hallucinations all sight, all memory is lost of former experiments and experiences in attempting to restore confidence by destroying the "consecrated elements"—the money and the covenants accompanying its issuance.

The public at large cannot tell base metal from the precious, the counterfeit from the genuine, the false from the true, the honest from the dishonest, and the fraudulent, even in those affairs with which all men are hourly familiarized. "The rank is but the Guin-

ea's stamp" has more than a poetic meaning, and when Governments and the leading men who in fact constitute them take more than a poetic license with the familiar hall-marks supposed to represent actual values—then the bewildered mass of mankind is first helpless, then hopeless, then seized with a common mania to destroy what it can neither prevent nor remedy. So fall Governments, and so fall civilizations, with all their entail of human miseries.

Theosophists, reasoning from analogy—that one sure, true and royal road to understanding, according to H.P.B.—Theosophists could and should draw a lesson of surpassing practical value from what is going on in the world and in the Theosophical Movement. Upon their willingness and will to do this, depends the future of the Movement, and thence of the world's weal or woe.

Just as money is the criterion of value in the worldly life and relation, just as confidence in and universal acceptance of the common coinage at its face value, depends on mutual good faith; that is, on mutual honesty unsparingly enforced where not voluntarily practiced—just so in the mental and moral worlds where ideas and ethics form the currency and the coinage of Souls. Debased and counterfeit ideas and ideals everywhere circulate bearing the noblest and purest hall-marks, with no trial of the pyx to certify to the wayfaring man that the mintage is what it professes on its face to be. Anyone and everyone is free to corrupt and debase the ideas and the ideals coined into human speech by Buddha and by Christ, and free to stamp this spurious currency of thought with the hallmarks of the moral and spiritual Powers in whose names they are emitted. What floods of counterfeits have been put in circulation in the name of every great religion and religious Teacher; what quantities of bogus currency have been issued in the name of Science, of Philosophy, of Psychology—of all the Sacred Elements in the Communion of Souls.

Here, before our eyes as Theosophists, the coiners of counterfeit Theosophy work overtime, and the only coinage which the world at large knows under that name is debased, "clipped", stamped with the holy names of Masters, of H. P. B., of W. Q. Judge. Bewildered Theosophists, themselves honest but ignorant, receive these counterfeit issues in good faith, circulate them amongst their fellows, are little by little cheated of the very substance of all true faith—their discriminative faculty.

It is high time for a "trial of the pyx" to be instituted by every individual Theosophist for himself. Otherwise, when the hour of disillusionment comes, the ruin which they have permitted to come upon the Movement will befall themselves.

THE SWEEP OF KARMA

EVERY Message of Theosophy which has ever been transmitted to Humanity by its Elder Brothers embodied an exposition in some form of the Doctrine of Karma. No real message could be, without an unequivocal statement of the reign of law everywhere and all the time. Yet in spite of the fact that such has been the teaching of the Wise Ones from time immemorial, the ingenuity of man has been incessantly employed in devising ways and means of nullifying Nature's Laws and the consequences flowing from their operation. The most common of ways by which mankind blinds itself to the Soul's innate perception of Law is through the use of psychic opiates. These paralyze the higher spiritual centers, dethrone reason and make it possible to accept any spurious philosophy or religion, promising a short cut to the surcease of sorrow. Sectarian religion is such a psychic opiate and being unable to establish harmony and peace in this world, it promises these to its votaries in the next.

We are living in an age of inquiry. In such an age the exposition of the Message of Theosophy must necessarily take on an aspect which might be termed intellectual or scientific. The inquirers must be answered in their own terms, at least as far as it is possible to do so. Proof of the kind demanded has its limitations, as, in the final analysis, the one light which can illuminate life is to be found in the depths of one's own heart. Of the fundamental propositions underlying the Secret Doctrine, the one dealing with Law or Karma is most amenable to proof. This proof has been furnished in abundance in the present day exposition of the Eternal Wisdom. Not only religion, but scientific materialism tend to shatter Man's faith in the absolute dependability of law and for those who have been steeped in either, no appeal to its axiomatic character is of any avail. The weeds which choke up the soil of the mind have first to be uprooted before the flower of truth can be planted. H. P. B.'s method of uprooting these weeds was not only by direct appeal to the Spiritual understanding but by a certain amount of both subjective and objective demonstration. That demonstration had to broaden the readily conceded reign of law in the physical, objective world. The veil of Isis had to be lifted and humanity had to be shown that there where no merely human eye could penetrate the sway of law is just as sure, just as potent, just as supreme. Spiritualism had already pried open the lowest psychic realm. Once some

part of the occult cosmos was contacted and experienced, men's minds were ready to listen to further explanations of the forces at play behind the veil of known objective matter. The *Secret Doctrine* was written because it was called forth by those who were satisfied from the facts and proof already adduced that there exists a complete body of occult knowledge.

The various subjects composing the philosophy of Theosophy cannot be separated and treated apart from one another. They are all interrelated and it is impossible for a student to form a correct conception of one branch of the Teachings without understanding the other branches; and conversely, a misconception of one subject carries with it a misunderstanding of the entire philosophy. For example, a bias in favor of an extra-cosmic Being or power is inconsistent with the absolutely impersonal, impartial and unerring operation of Karma. The general outline of occultism contained in *Isis Unveiled,* the *Secret Doctrine,* and other Theosophical works, sets forth and demonstrates the majestic sweep of Karma. The Theosophical teachings on evolution, cycles, reincarnation, the rounds, races, planes, and the septenary constitution of Nature and of Man, furnish a perspective, both for the inner and the outward vision, which embraces the entire universe, both visible and invisible. It is in this respect that the present day impartation of Theosophy differs from all previous presentments within the memory of our Humanity. Previous messages confined themselves largely to ethical statements on the Doctrine of Karma; the present message sets forth the *scientific basis* for promulgated ethics. Take the simple fact that thought is a creative power; that every thought inevitably impresses a state of matter so that a creature is generated and that this creature attaches itself to its creator for weal or for woe, depending on the quality of the thought and the will and motive behind it. This alone throws light upon our karmic responsibility. Add to this the fact that neither time nor death nor space can eradicate the least of these thought-creations and we have a conception of cause and effect which can leave no room for doubt or cavil. The law is seen as self-enforcing. There is no escape, because there is no place to escape to. The entire universe being affected by every action, the entire universe sets up a reaction, which finds the center of perturbation, wherever that center may be. Even during the pralayas, or the long periodic rests of the universe, when all is again absorbed into its One Homogeneous Basis—the *skandhas* remain. When the hour strikes they come forth and gravitate unerringly to their responsible centers.

All that we see about us, from the vastest solar system down to a fleeting thought can be traced to MAN, the self-conscious, self-directive, responsible power of Life. Man is supreme as a generator of causes; he is not supreme as a reaper of effects. On page six of the Proem of the *Secret Doctrine* we read: " 'It (Parabrahm) is that which is supreme, and not supreme (paravara)' . . . It is 'Supreme' as CAUSE, not supreme as effect". It is man as a reaper of causes sown, which produces periodic manifestations; each manifestation being at the same time a limitation and an opportunity—the means by which the Self rises to ever higher levels. Man in his daily life imitates the Great Cosmic Processes. Every idea entertained and every word uttered starts a cycle of manifestation which holds the consciousness enthralled, until the WILL bursts asunder the self-imposed limitation. In the process of breaking one's bonds, a new plan or idea is born and with it comes a finer expression and a new found strength. And thus on and on—the secret of life lying both for man and for the Kosmos, in the unbroken series of its manifestations.

In the *Key to Theosophy,* H. P. B. in conveying to her pupils the Theosophic conception of Deity explains: "It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The ever-Becoming.*" If the Absolute is the same as Law, it at once destroys the idea of the possibility of any arbitrariness in the infinitudes of space and with it the rulership of a personal God. If the idea of the deific essence as law carries with it an unconsoling coldness we have but to turn to the *Voice of the Silence* to see that such is not the teaching. There "compassion" is stated to be *no attribute,* but Alaya's SELF . . . and the law of Love eternal. "The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE." In a footnote it is explained: "This 'compassion' must not be regarded in the same light as 'God, the divine love' of the Theists. Compassion stands here as an abstract, impersonal law, whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin." The idea that LAW and absoluteness are one is also brought out in some answers of H. P. B. to be found in the *Transactions of the Blavatsky Lodge:*

> *Q.* Then the power or Potentiality which precedes and is higher than the Ah-hi, is the law which necessitates manifestation.

A. Just so; periodical manifestation. When the hour strikes, the law comes into action, and the Ah-hi appear on the first rung of the ladder of manifestation.

Q. But surely this is THE law and not A law?

A. Precisely, since it is absolute and "Secondless"—therefore it is not an attribute, but that Absoluteness itself.

The metaphysical triad referred to on page 15 of the Proem of the *Secret Doctrine* is: the Absolute (Parabrahm), Spirit and matter. This is the Root from which proceeds all manifestation and the Parent of every trinity in Nature. The karmic trinity may be stated as (*a*) Cause, (*b*) Effect, (*c*) The Being in both; for, "There is no Karma unless there is being to make it or feel its effects." The "Being" may be thought of as *corresponding* to the Absolute in the metaphysical triad referred to; Cause to spirit and effect to matter. The stream of causes which flows from every Being returns as a stream of effects. It is cause when viewed from below; effect when observed from above. The ever-subjective observer and changeless center in every case is Being itself. The Karmic stream of causes and effects, no matter how circuitous its path may be, finally returns to its Source either laden with richer and fuller life or the reverse. It is the latter if the Being acts on the basis of separateness. Behind and within the countless units is their unity and when a Being makes that Unity the basis of his action, he puts himself in direct relation with It; though maintaining his Individuality as a Being, he knows himself as *That Be-ness,* for in Eternity the two are ONE. When this state is reached and maintained, Karma has been "overcome." He who is supreme as CAUSE is now also supreme as effect, if we may so express it. He feels no personal reactions and is no longer "checked by his Karma." This is true liberation. As expressed in "Light on the Path:"

> The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself . . . Therefore you who desire to understand the laws of Karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by them.

THE FIVE THEOSOPHICAL "RACES"

MUCH confusion exists among theosophists as to the five Races into which mankind is at present divided. Some primary ideas on the subject may be helpful.

We may start with the ancient transmission embodied in the *Bhagavad-Gita.* Its four *Manus* may be taken to represent the four Rounds, three past and one still existent, which denote the successive stages in the progress of the evolution of a solar system, a planetary chain, or a given globe in any chain, or, more particularly, the four successive transformations of our Earth, the fourth globe of our chain. This is because any evolution proceeds from *thinking* beings (Manus), however the nature and methods of intellection may have differed in the past or may differ in the future from the mode with which our present humanity is familiar. Although there have been, are, or will be, seven such divisions actively engaged on each of the globes, only four are at present intermingled and recognizable everywhere on earth, the fifth not being known to humanity at large. This is because we here are only in the fourth round and fifth race.

The "four castes" and the "four classes of men who work righteousness" of whom the *Gita* speaks, represent the same divisions. Let us consider these divisions of mankind in descending order.

The first and highest "race" can then easily be understood to represent the totality of all the *Mahatmas* or Great Souls concerned in any evolution and in all stages.

Next come all those men in whom the force or influence of their spiritual attachments, affinities, and tendencies predominates. These range all the way from conscious and unconscious *Chelas,* from men in whom "now and then a ray of the Higher *Manas* shines forth", to those in whom the natural character is that of the *Sattva* or "good Quality."

The third race comprises those men in whom spiritual aspirations exist and are intermittently active, but are of secondary, not primary, importance in thought and conduct—men in whom family, social, and other human and earthly ties and interests occupy the foreground of attention and devotion.

Finally, those in whom no spiritual influence is active; men whose whole interest is in mortal existence, who give no heed or thought to the Higher Life. These are not necessarily "bad" men; they may be and more often are "those who received but a spark."

NATURA NATURANS INCOGNITA

EVERYWHERE in Nature is seen that which, in man, is understood to be the mark of high intelligence. This is the tendency to obtain a given result with the fewest and the shortest steps. While the processes of Nature form an unbroken chain, any one link of it may be used as suspension for many different results; as in the common phenomenon of the use of a single organ for many functions. It is as though certain ramifying diversities of development had to be obtained; and with all the multiplexities thereof, no unnecessary complications are ever introduced; most amazing edifices are built with the same simple structural forms. And the end-result of any one of these cleverly conducted evolutions is found to be a new and unique expression of consciousness.

Mr. R. H. Francé *(Kosmos)* says:

> "Mimicry phenomena of the most incredible kind have been observed, such as animals which imitate parts of plants so perfectly that one seems to see even the drops of dew and the fungus spots on the leaves . . . Or plants that put forth blossoms precisely resembling spiders or butterflies. . . .
>
> "Again, there are certain plants that are absolute replicas of little toads. . . .
>
> "Students have exhausted every hypothesis in order to explain these things, but for each fact proved, someone has found another exactly contradicting it."

Mr. Francé describes another very significant fact. Liquids in general exhibit in distribution the phenomena of wave motion, "frozen", so to say. Thus the stripings and other markings of animals show in a very remarkable way the formations found in experiments with liquid solutions. Mr. Francé explains this as the result of action of the fluids of pigmentation, and the mimicry similarities are due to the "cosmic rhythm" of wave motion, arising from the basic unity of all existence—a deduction most Theosophic in tenor.

Regarding this rhythm, Mr. Francé concludes:

> "To him who is capable of letting his thought soar into this rare atmosphere, it has long been evident that wave motion, rhythm, and the essential nature of function itself, are inseparably related, and thus we have no need of intuition but only of logic, in order to foretell that the day will come when we shall be unable to imagine existence without repetition, *i.e.*, without rhythm."

He quotes the experiments of B. Haecker, who found that rhythm or periodicity governs the growth of the superficial organs; to which we add that Dr. Thomas Reed, in 1920, found that periodicity not only governs the progress of disease—in a septenary cycle—but also all embryological development. All of which was explained and illustrated in the *Secret Doctrine* of many years ago, whose Second Fundamental Proposition reads:

> "The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing,' called 'the manifesting stars,' and the 'sparks of Eternity.' 'The Eternity of the Pilgrim' is like a wink of the Eye of Self-Existence (Book of Dzyan). 'The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.'
>
> "This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature . . . in it we see one of the absolutely fundamental laws of the universe."

Why is it, that in windy countries, lakes often freeze with the ice in wave formation? Some have pondered over the fact without arriving at any scientific explanation.

Intuitive students of the *Secret Doctrine* are invited to ponder over the nature of form in the ideal and noumenal substratum of manifestation, and its relation to the flow of energy through time and space. Ice is an occult element which has the power of reflecting, upon occasion, otherwise invisible forms. Why is it that fluids in solution tend to distribute themselves in the order of their dynamic action in mass?

Mr. Francé's conclusion betrays the limitations of inductive reasoning, leaving unexplained the mimicries of physical form. Liquid distributions throw no light upon plants in the form of toads, and such cases are legion. Dr. Adolph Ackermann discovered in 1923, that the initial manifestations of rust grow and develop like the "rust bacteria" (a plant) which lives on and in rust deposits; surely a fact significant enough.

In the *Scientific Monthly* for January, 1925, another sort of mimicry is noted. In certain localities animals of different species develop soaring membranes, like the flying squirrel and flying fish; in other places, the same species are normal. Animals widely different, like the monkey and opossum, hang by their tails in the Americas, and disdain this convenience in all other lands; and in none of these cases is there any ascertainable physical cause.

Why separate the cause of this, and the underlying imitative power of heredity, which develops upon the chromosomes structures according to a prearranged keynote set by the arrangement of those bodies? It is this imitative power which produces the phenomena of the séance-room, working through obscure forms of matter; the power called "ideoplastic" by Prof. Geley, who sees it in all nature. It is this power, in its wider embryotectonic reach, which produces the conformation of our bodies as the result of Karmic action. Theosophy teaches, in the *Ocean of Theosophy,* that persecution of a cripple will often impress his image upon the deeper layers of mentality until the next body of the persecutor will be generated in that image. The Ancient Science teaches that all Karma exists in the form of mental deposits. The modern theory of monstrosities—which heredity does not explain—held that they were the result of pressure—until it was lately found that pressure upon an embryo only results in reduced vitality, not deformation. And, as explained by Mr. Judge also, the power of idea results in birth-marking.

Thus in the universally diffused imitative faculty, we have to look for a force which perceives ideas as well as physical form. We find it in the "Reflection of Dhyan-Chohanic Intelligence" which Theosophy teaches is diffused throughout matter and gives rise to its wonderful, yet limited laws.

Animal life in all its elements resembles a series of grotesque caricatures of mankind—for it is mankind incomplete. Seeing the resemblance, science seeks the explanation in a common physical relationship—the right goal but the wrong direction, save in the case of the anthropoid ape. Man created the animal types for ages, unconsciously to himself, for his nascent mind was engaged in throwing off images which served as the pattern for lower intelligences seeking realization through form; he was thus the irresponsible progenitor of all the mammals; the reptiles and their descendants, the birds, being the recrudescent relics of "pre-human" ages. Science has found that domestic fowls reverse the sex-linkage characteristics with regard to mammals, and likewise cannot be inoculated with cancer, whereas mammals can. We go further and deduce that these things are true of the whole bird and reptile kingdoms, since both sex and the causes of cancer arose long after this period of evolution was under way.

Every grade of perception—named "matter"—is the vehicle for a different grade of Deva consciousness—perfect in potentia, since

noetic rather than rational—direct perceiver on its own plane; imperfect on this our plane, where reason is necessary. Hence the marvelous results achieved without any of the mental machinery familiar to us; hence the sometimes ludicrous manifestations, and above all the subservience to a more imperfect intelligence which is yet endowed with the powerful physical lever of reason.

Self-consciousness is the dimly felt goal and ambition of all matter; some forms, like the bee and ant—perfected beings on their own plane—achieve a vast intelligence without self-consciousness.

Self-consciousness is compound; the more the variety of constituents, the fuller the scope. Striving for that, all forms of consciousness found a fusion—MAN. Imperfect fusion is imperfect self-consciousness. Perfect fusion is OMNISCIENCE. Omniscience is reached when all barriers are broken and conformity to Universal Rhythm —Divine Harmony—achieved. The way of that achievement is abandonment of all anger and selfishness, which continually hurl the confluence of "lives" in our natures into strife, disunity, non-fusion and darkness.

THE MYSTERY OF HEREDITY

. . . There are but two ways of explaining the mystery of heredity; either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or, *those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.* It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man "grew" like the "immortal Topsy," and was not born at all, but fell from the clouds, how was that embryological cell born in him?

—*S.D. I*, 223, *fn.*

YOUTH-COMPANIONS' FORUM

WOULD *it not be a great power for good if all Theosophists should take a certain time each day to send out thoughts for greater prosperity to all their friends who are in need? If so, or no, why?*

(*a*) Concerted thought of this nature would undoubtedly have some effect, but much more important is, would earnest Theosophists spend this time wishing their friends mere physical prosperity? The sufferings of poverty, acute though they be, are a minor visitation compared to the deeper sadnesses and anguish which arises from confusion as to the causes of adversity: self-pity, a feeling of injustice, the so-called "persecution complex" and all the negative emotions which follow in their wake. So often people ask, "But is Theosophy practical?" "What are you doing about the 'system'?" or, "What movements for social betterment do you support?" To which the Theosophist answers, "the Theosophical Movement," and then proceeds to explain, by easy stages, the difference between palliating an effect and removing a cause. At once there is the necessity of presenting the doctrines of reincarnation and karma, upon which an understanding of the problem hinges. Material privation the effect—misuse of material things the cause, in another life perhaps, still, it must have been.

The questioner becomes impatient. "But what are you going to do about it *now?*" The same thing that Theosophists of all time have done and are doing now. Point out the cause, the law and the cure. There is a chance to discuss the lessons found in financial disaster—small comfort perhaps to him so in the toils as to be able to think of nothing but extricating *himself,* yet, in the last analysis the only true comforter is an honest realization of the justice of the law and the eternal fitness of its action. The fitness is universal; for the man, for the universe. To see this is to remove the cause, to act upon that basis is to effect the cure. To think of these great ideas is the duty, nay the joy of Theosophists, wherever situated. Such thought, at a definite hour daily, has the added benefit of a cycle, which gains progressively in strength. As to sending ideas out, we cannot hold them back. The quality of our thought is also a factor of its strength. An idea is forceful in direct proportion to its universality. To wish material well-being is to limit our force for good to the material plane, which, although considered all important by most, is nevertheless merely a reflection of the higher, causative planes. Let us then give

our time to thinking those thoughts which will bear the most fruit, for prosperity of soul, and all else will follow naturally.

(*b*) Most assuredly no. Every being, from the lowest up to Brahma, is under the rule of Karma. Friends who are now in need are reaping the results of causes set up by themselves in the past; and necessarily, they must work out these results themselves. We can help them perhaps to see their responsibility for the effects now being felt; to know the ancient truth that each man is the maker and fashioner of his own destiny, the only one who sets in motion the causes for his own happiness and misery; to recognize the Law of Karma. Good and kind thoughts for others are good for those who think them, but have no effect outside, unless the arouser of those thoughts has both the knowledge and the power to direct them; and in these beings differ greatly. Thoughts for greater prosperity would not be good thoughts even if we were able to direct them and the receiver were able to absorb them, as such thoughts stand for escapism from one's true responsibility. One may go on deluded from incarnation to incarnation but some time he must learn; by inexpressible suffering if by no other way. The best help we can give others, and the most power we can acquire, is by getting rid of our defects, by subduing the personality, and giving play to our spiritual forces and faculties. Then there will be power and knowledge as to where, when, and how to act or to refrain from action producing thoughts.

(*c*) The picture which such a question brings up, that of the full body of Theosophists sitting down at a certain time each day in the throes of trying actively to "send out" thoughts for prosperity, is of course nothing short of ludicrous! So, also, the idea of performing such a doubtful service only for our *"friends."* However, there is a helpful suggestion to be found at the root of the idea, if not in the popular application of it. The power of thought, recognized more or less by nearly everyone, and to a somewhat greater extent by Theosophists, is one to be used with a realization of its tremendous force. But this does *not* mean that one can sit down for a time each day and set things right by a few moments of concentrated "good thoughts"! The thoughts which pass at their will through our minds at all times, encouraged and entertained regardless of their worth, set up their causes for the future whether or not we are conscious of their action. For this reason, it is plain that control of the mind is a thing to be attained only by constant attention and severe discipline, not by spasmodic efforts at trying to send out the so-called "helpful thoughts," which would be as useless as though a master left the control of his house to the servants, with no knowledge of

its management himself, and then tried to set right in a moment all the damage they had done. If our thoughts are to be subservient to us, it is necessary to keep them under constant supervision until they have become so disciplined that they are "helpful" as a matter of course, just as our organs have learned to act involuntarily.

Now for the use of the "certain time of day" idea. Any great undertaking has to be planned and checked-up on, and so it is with the task of thought-control. It is not surprising with the necessity for quick action and decision which we all meet today, that even well-regulated minds become confused and act contrary to true knowledge. For this reason it is not only helpful, but almost necessary for sanity, to take a few moments at a convenient time of day to ourselves, going over the problems which have confused our minds, the false conclusions and misguided efforts. If we take this time to balance our minds in relation to each day's thought-workings, getting a perspective on each idea, things will soon begin to assume their true proportions. Our thoughts will become really helpful to all, because they can be harmonious only when the mind sees truly.

I hear so often how difficult it is to help others. Is there no principle, no line of direction to follow in this which would develop the power of intelligently helping? Please answer fully.

(*a*) Of first importance in this problem is to understand the *needs* of the one or ones it is desired to help. Most philanthropy falls into two categories: (1) That performed on the basis of what the aided one desires, or (2) on the basis of what the philanthropist himself desires to do. The needs of the sufferer are rarely considered. The idea of helping at once goes right to the core of theosophical philosophy, for verily, the whole purpose of life lies in service to fellow beings—hence, the answer should be found in the fundamental tenets of the teaching. The nature of life is incessant action; right action is service, which inevitably must be action based on knowledge. How is knowledge gained? From the viewpoint of man's principles, mind, or in a larger sense, the psychic nature, is the means by which we attain to knowledge. Through the power of identification, that faculty of the mind which on the one hand means direct perception, and on the other, the deception of Ahankara, we are able to look into the very heart of every form of life. With this two-edged faculty we pit our spiritual power against the mighty magic of prakriti, to succumb if we forget our *Self,* or to rise uninvolved and wiser, impersonality having conquered. Through this power we are enabled to see truly the requirements of other beings.

It has been said that the perfect use of the psychic nature is to understand or *feel* instantly the needs of our fellows—in this case the psychic nature becomes the instrument of divine compassion, which is just what the feelings are to the perfected man.

(*b*) The principle for any of us to follow to intelligently help others is to do what we find before us to do, and the best we know how to do it. Then we will be in a way to discover larger and more comprehensive work and to become better fitted to do it. Mr. Judge has said that there is no one method that is right for everybody; each must find for himself what is best for him.

With most of us the greatest need is an understanding of Law—not our human and errant man-made statutes, but the great underlying spiritual Law of Karma. The most effective service to humanity therefore that anyone acquainted with the Law can perform for others is to add his energies to the work of those who are trying to spread a knowledge of Law, so that anyone who can receive it will have an opportunity to do so. The sooner men in general learn for themselves that the effects, pleasant or unpleasant, now being experienced by them, individually or collectively, are the direct results of causes set up by themselves, the sooner they will accept the responsibility for present conditions and see the necessity for setting up a better and wiser line of causation for the future.

In helping others in distress let us remember that the real relief has to come from the nature of the one who is distressed and try to stimulate that to action. All other reliefs are partial and temporary. It is true that one cannot talk philosophy to a hungry man with much benefit to the man. But let the feeding be done with a view to make acceptable the greater help, and then a truer view of help and "relief work" will be had.

(*c*) The questioner asks for rules. As such, they do not exist, for rules deal with particulars, that is, with specific sets of circumstances. If circumstances arise for which we have learned no rules, we stand helpless. That is why philosophy worthy of the name is based upon principles which a man can apply to any situation. The principles to go on in giving practical aid require first an answer to the question, "What is my motive in desiring to help this person?" It will be found that facing this question deliberately will be of great assistance in an impersonal analysis of what the other fellow needs. If our own motive stands the test of rigid examination, our discrimination will be heightened. Often it will be found that a man's *needs* are precisely the opposite of what he *desires*. Disastrous results

may accrue from blind, emotional "help" in a case of this kind. There is a way of helping which will inspire and engender self-induced effort on the part of him helped. To take away or lessen those Karmic "prods", the function of which is to awaken the man to a realization of the necessity of doing his duty, certainly is not helping him. So, we may say, having made sure of the complete unselfishness of our desire to help, and having done our best to find out what would be a real service, the next thing to do is to act, confident that such action cannot be far from right.

Memory and Dream

Question: Why is it that when we are awake we can remember the waking state, and know it and compare it with the dream state; yet in the dream state we cannot remember the waking state?

Answer: When one says "I dreamed," he is *in* the waking state and is surrounded by the external conditions that go to make up that state of consciousness; he is therefore comparing the state in which he finds himself with another state whose surroundings are not then present or evident. On the other hand, in the dreaming state, all that made up his waking state is absent from his perceptions, and he is surrounded by a world of his own creation, which for the time being is objective and real to him; his perceptions are "awake" to the dream and immersed in it, so he has nothing before him to compare the states of waking and dreaming with. Should he be able to make comparisons, the dream state would cease and he would be awake. There are many kinds of "dreams" so-called, the highest of them being recollections of the activity and real awakeness of the Inner Man, but these are not ordinarily translatable into terms of bodily consciousness.—*R.C.*

THE VERGILIAN LONGING

"TO know the causes of things"—was the voicing by Vergil of the deepest and most ineradicable instinct in the human heart and mind. This divine prescience germinates in the religious tendencies and aspirations of mankind. It is the first manifestation of *Buddhi* in the individual "mindless" man, the point in monadic evolution where a correspondence or reciprocal action is firmly established between the human and the divine consciousness. Alone, awakened by the impact, the "Pilgrim Soul" is irresistibly attracted to the unknown and invisible source of the germinal impulsion, proceeding from within itself and not from outside impression of contact.

As impulse, a second stage develops naturally from the first—the longing to see, to hear, to feel, to know and to communicate with the mysterious Source of all the phenomena of daily experience. It is the combination called, in the most ancient *Puranas,* "Intelligence Associated with Ignorance"—ignorance from below up; intelligence from above down. Here is to be sought the origin of all rituals, dogmas, creeds.

In the unbroken series of events which constitute all that we call evolution, the stage comes when not merely the instinctive feeling of reverence, nor the authoritative transmissions of the priest, can satisfy the evolving soul called Man. Here and there those arise in every group and community who question, who demand instruction and enlightenment from their priest and from their God. An induction takes place: receiving no answer to their longing to know the causes of things, "one among thousands" broods upon the dark mystery of life and being. A flash illumines for an instant the dark recesses of the inmost nature. Call it inspiration, name it intuition; what has occurred is a momentary union of the individual Manas with the universal Buddhi, and not only does "the highest see through the eye of the lowest," but the lowest sees through the eye of the highest. This is the third stage in the "awakening of the self to the Self" as the *Upanishads* speak of it—for all great Scriptures, all great Literature, all great Deeds, spring from those who have "received the Spark." Great deeds, great words, great scriptures do not lead to this divine Ecstacy—they spring from it. The humblest man can find, must find, this Union for himself and within himself: "The Way lies through the heart; ask there, and wander not."

STUDIES IN KARMA

XVI

Cycles of Government

THE child or the savage sees the surface of the earth as a plane, simply because of his inability to perceive its slight curvature. But that curvature carried on for what is astronomically but a short distance, outlines the fully rounded globe. Thus through shortness of vision, a sphere is taken for that which in every respect is its exact opposite. This flat perspective, the short view, applied in all directions, results in almost the whole of our ideas concerning the origin and nature of man and things. It gave us the Ussher four-thousand-year chronology of creation; it gave us the hypothesis of a cooling sun and a dying earth; it gave us the "heat-death" or "running-down" picture of the Universe; it gave us the orthogenetic picture of the evolution of man from the animal kingdom; it gives us the idea of a rectilinear development of human history, the idea of a "straight-line" development of civilization and government in regular steps from primitive savagery to the highest type of civilization.

In this foreshortened view are great dangers. Not the least of these is the generation of a blind faith that all change is "progress" and that all such progress must necessarily continue in beneficent directions. In the American sense, we are particularly subject to the idea that representative government as we have it is not only the highest form ever known, but that it is invulnerable, self-sustaining, inexorably bound to rise ever to greater heights. Behind all this is the subtle delusion that we are the people and that wisdom was born with us; but if we are of anything like the same stuff as all other races, then history, both past and contemporary, gives the lie to such hopes and indicates that if we are to go on and on from beneficence to beneficence, it will be a feat never yet accomplished by mankind.

We look upon the various phases of government in the world now—patriarchism, tribalism, feudalism, despotism, constitutionalism, democracy, dictatorship—as being separate evolutions or forms applying hap-hazard, helter-skelter, to particular races, circumstances, and conditions. We do not see the underlying pattern of a Karmic cycle of unvarying design; but our viewpoint is as foolish as that of one looking upon a mixed crowd of men and children, who should jump to the conclusion that the human race is per-

manently divided into great and small individuals. Looking at various forms of government, various forms of society, what we in reality are seeing is a widespread exhibit of the various stages of growth and decline which follow one another as night follows the day.

And yet we have perfect examples of the whole completed cycle; Rome, for instance. The various stages through which Rome went —primitive tyranny, revolt, republicanism, decay, dictatorship, monarchy, and destruction, are as clearly marked in the Republic, the Consulate, the Empire, and the Fall, as are the stratifications in any geological cross-section. Nor, in *any* Occidental order, is it difficult to follow the same invariable sequence, if one looks beneath the form to the spirit and the *modus operandi.*

Some such cycles run their course with amazing rapidity. In France it was only a few years from tyranny through revolt to anarchy, from there to Napoleonic dictatorship and Napoleonic empire; then again to a fall, and so on. In Germany of today we have seen the transition from the libertarian forms of the early and middle last century to the dictatorship which arose in the Franco-Prussian war, the growth into the Hohenzollern Empire, the downfall of the Great War, republicanism, and now dictatorship, on the way either to monarchy or to a class autocracy following upon Communist revolt.

Some advocates of dictatorship in the United States advance the theory that when a democracy has recourse to dictatorship in an emergency, it takes back its powers again when the emergency is over. They point to the epoch of the Great War as proof. What they overlook is the fact that *we never did recover our democratic liberties after that epoch.* On the contrary, we have seen liberty of action, freedom of speech and press and even of thought, insidiously cramped more and more, year by year. Only a part of the old powers did we ever recover. The reason is simple and obvious. If the people are to rule, the people must be intelligent, educated; above all, self-energized and possessed of initiative. It is the inevitable trend of a dictatorship to destroy all these qualities—never very highly developed at best. And so a dictatorship leads to a democratic weakening, which in the next emergency calls for a still stronger dictatorship, and so on and so on until central control becomes fixed.

If the new autocracy is vicious, and the spirit of independence still lives in the people, sooner or later new revolts eventuate, and the cycle is again repeated. If the people are docile, or the despotism

benevolent, the problem arises of the continuance of the benevolent rule. And who better fitted to name a successor than the great man who has for so long, and so beneficently, done the rest of our thinking for us? And in turn, whom should he name more logically than the offspring of his own blood, the fallacies of eugenism at this point becoming indistinguishable from the "Divine Right of Kings?" If in a Republic, it is "three generations from shirt-sleeves to shirt-sleeves," in hereditary monarchy it is the alternation of strength and weakness from father to son; and in an ancient and inbred dynasty, strengthening the family traits for good and ill, we have an alternation of geniuses and monsters. And thus from cycle to cycle the people descend to deeper miseries until flesh can endure no longer; revolt explodes, the attempt at liberty is made once more, and so again the weary cycle. Thus through all history the masses have enjoyed, not a steady ascent toward life, light, and liberty, but only transitory periods of well-being when things have come to a democratic balance after revolution, while men's hearts were still fired with the new ideal; or in temporary periods of wise and benevolent autocracy. For the rest, and ever since the onset of Kali Yuga, the lot of the people has been darkness.

Why should this be? It is not because liberty is violently reft away, nor is it for the most due to any conscious effort to erect tyrannies, on the part of anyone. It is because the people, engrossed in selfish objects, weave about themselves and their fellows such a Karmic network of social inequities that, having no slightest understanding of the reign of cause and effect, they perforce call upon saviors to rescue them from the conditions of their own making. And saviors a-plenty answer the call. Necessarily, of all the candidates for the redeemer's throne, that one is selected who can talk best to the people in their own language and thought. The quality of this man is thus determined by the quality of the people, by the nature of the Karma they have engendered. So in the world today, undergoing a general cycle of dictatorship, but with very diverse racial Karmas, we have before us dictatorships by the lowest of the low, the worst of the worst, and at the same time dictatorships by men who, though far from perfect, do represent the best available in public circles. Everywhere the people of the world cry for the strong man to rescue them without penalty from the consequences of their own sins; and alas, too often their cry has been answered by men strong only in passion, adept only in echoing the cries of the mob.

In America the same cycle is working, though in some ways under a deceptive guise. Other peoples have revolted against starvation,

where we have strangled our fortunes with surplus. Other peoples driven by blind selfishness have bound themselves to the ground with social tyrannies, where we have used somewhat higher reaches of the mind to enmesh ourselves in the cogs of an industrial machine which has ramified beyond human control. We have performed the appointed cycle on a higher plane, but it is of the same orthodox pattern. We are erecting, or trying to erect, a more enlightened dictatorship, but it is a dictatorship nevertheless, a confession of public weakness, public ineptitude, public will-lessness. However benevolent, however successful, that dictatorship may be, its effect must be a still further weakening the public will, a step toward the inevitable course; in fact, the more benevolent, the more inevitable the course.

The trend is patently fixed. The discrepancy between the complexities of the machinery and the simplicities of the public mind simply renders democratic control of commerce impossible for the future. And upon the control of commerce rests the control of politics.

The conventional pattern is the archetypal pattern of social history in Kali Yuga. The Aryan Kali Yuga has yet to run 427,000 years and in the course of it will arise many new social orders, many new races reborn from the old. In the world will be seen conditions, even in the depths of the Dark Age, which will be heaven to those we now know; and in it will be seen horrors almost inconceivable to our minds. As forerunners of the Sixth Race we in America have far to go before emerging from the Aryan shadow into the Golden Age of a new race which will for long overlap the hells of vanishing Arya. In that vast sweep of history, a thousand years of American night, a new Dark Age, would be but a temporary delay in the course of evolution. We are to become, not merely a new race, but many new nations, and this involves the death of nations too. That America as we know it must die is certain. Among us already is the conflict of vast currents; Americans nearly all, high and low, dream of a fairer new order to be erected upon the ruins of an old now admittedly dying. But let us not neglect the fact that, in spite of the growth of a new spirit of equity, a new understanding, the *actual* progress of the United States for over thirty years has been retrograde in every real sense, and that its direction today, so far as practical results are concerned, is still retrograde. The moral retrogression, upon which inevitably followed corruption everywhere, set in coincidentally with the Great Betrayal in the Theosophical world of 1896. There is no clearer evidence of the relation which the Theosophical

Movement bears to the race mind, no clearer evidence of the issues hanging upon the success of Theosophists in living the life and furthering the doctrines.

Dictatorships we shall have; dictatorships of individuals, of boards, of committees. Dictatorships of scientists, of politicians, of classes of various kinds, perhaps; ultimately monarchy in future cycles, whether or not under that name. With whom does it rest whether or not those dynasties shall be dark or light, infernal or divine?

The True Irenicon

Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres of dead men's bones and decay.—*H.P.B.*

The only object to be striven for is the amelioration of the condition of *man* by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. Truth has no ear-mark and does not suffer from the name under which it is promulgated—if the said object is attained.

—*From A Master's Letter.*

THE CYCLE OF THOUGHT

THERE is a constant, cyclic motion from the subjective to the objective and back to the subjective planes, from within, without and back again. The subjective future becomes the objective present and the objective present becomes the subjective past.

To translate that into terms of thought, we may say that Man thinks and his thoughts become the subjective creation of the future. That future becomes the present and the subjective creation becomes objective creation. That objective present becomes the subjective past and we call it memory. But memory is the basis for further thinking and further creating of the future. Thus we can see that today's thought will be tomorrow's environment, and today's environment must have been yesterday's thought. Therefore if thought has placed us in our present condition of freedom or limitation, has brought to us our present experiences of pain or pleasure, thought and thought alone can change those conditions by creating a better future.

But a man thinks according to his basis for thought. If he believes that he is the helpless creation of some external God, or a puppet of Fate, or the victim of circumstances—all three, God, Fate, and circumstances being but different names for some outside power—he will live the life of a helpless, irresponsible being. If, on the other hand, he believes that whatever divinity there is is within him, as within all other beings; that whatever power there is is within him; that whatever responsibility there is in the world, a just portion rests on his shoulders, he will live the life of a responsible being; he will act, if not yet like a divine being, at least like one who realizes his responsibility and tries ever more and more to express it.

Our thinking, like all other things, is a habit to the extent that we allow it to be. The man who believes himself to be a helpless creature would probably like to believe in his divinity, would like to believe that he is the "Master of his Destiny," but the other idea is so indelibly impressed upon his mind that he cannot eradicate it. The channel dug by the old idea is so deep that the new idea, not fitting into it, has not the strength to curve the current of his thought and forge a new channel.

Another analogy may serve: We have all folded sheets of paper into various shapes—cups, boxes, and what not—and we found

that the first time we attempted the task we had difficulty—first, because being our initial experiment we were not quite sure of ourselves; second, because we had to overcome the natural resistance of the paper to the creases we intended to impress upon it. But if, when we had completed the task, we unfolded the paper and repeated the process, we found it to be a much easier and quicker job—the paper, retaining the impression we had made upon it, not only offered no resistance but aided us in our endeavor. Finally, if we repeated the process often enough, we reached a point at which the paper almost folded itself.

The mind is very much like that. Every thought moulds the mind into a definite shape. The more often that shape is impressed upon the mind, the more readily the mind flows into it, until the very slightest impulse from thought will throw the mind into that condition.

But let us carry the analogy a little further, and consider this form or shape of the mind in the light of a container. Each thought, then, moulds the mind into a container peculiarly adapted to hold that particular thought and no other kind. Now the more often we impress a shape upon the mind the more tenacious the impression becomes, and the more difficult to remould the mind into a different form or container that will hold a different kind of thought. It becomes, finally, the old problem of trying to fit square pegs into round holes.

This very power of thought-created mind can be our salvation or our ruin. If the round holes of the mind symbolize spiritual, noble, altruistic thoughts and the square pegs that will not fit in represent the lower thoughts then we are saved. But if the round holes of the mind should stand for the lower thoughts and it is the square pegs of spirituality that can not be wedged in, then the man who finds his mind in that condition must eventually realize he has spent all the force of his creative thought in the wrong direction. He must now choose between overcoming the power of his self-created mind or allowing himself to be carried along by the lower side of nature to the inevitable doom that results from such a choice. Thus can thought create a mind that is either subjugated to us or master over us. One man may be the master of his mind, can think what he chooses to think, and further can hold in his mind a thought or line of thought as long as he cares to keep it there. He knows something about concentration, and meditation, the higher powers of thought. Another man is the slave of his mind. He has to consider any thought that enters his mind, any thought

that any external stimulus evokes. And he has to be satisfied to stop considering that thought whenever a new one intrudes and ejects its predecessor.

So much for the power of thought from the point of view of the individual, by which every man has created his present and is now creating his future. But mass thinking produces mass effects. The thinking of the multitude produces the conditions facing the multitude. Recently some thousands of people met in an arena. In spite of the depression and the starving thousands, they spent nearly half a million dollars for this "privilege." For the greater part of an evening their attention was riveted upon a small platform, flooded with light, on which two men, roped into a limited space, gave their energies to striving to knock each other into insensibility, or falling short of that, at least pummelling each other into such a state of depletion and helplessness that one, at any rate, should be knocked down and unable to rise. The thought of the multitude made such a display of animalism possible. But the vital problem presented is this—what is to be the result of the thinking done that night, not only in the arena but in the millions of homes in which the fight was listened to over the radio.

It has been said that the only solution to the present problem of depression is another war—kill off half of the people and there will be twice as much of the world's goods left for the survivors. Yet only a few years ago some optimistic people hoped that the great multitude had learned something about the futility of war! The hope was only a pathetic delusion, but here again is the same vital issue: What is to be the result of all this *thought* about war?—not only of war but of hatred, anger, cruelty, revenge, covetousness? Can a man think these things and escape their just reaction? Can a mass of people think war and not have war?

We never realize that it is not man's actions that need changing, but his *thinking*. What does it avail to put a man in a cell where he can not do this and can not do that if he is going to continue to think as he has always thought?

What man needs is a new basis for thought. Let a man look into himself and he will see that he is not his body, that he is not his mind, nor his thoughts, nor any of his powers or vehicles. Because behind them all is that which he refers to when he says, "I am." Having seen this, he must realize that the "I am" in him is one and the same with the "I am" in every other man. Further, as that Reality which is Man is beyond all change, beyond all conditions, limitations, vehicles, powers, which we refer to as matter, it must

necessarily be Spirit. Then a man can know that he is a divine, immortal being, that he is One with all other beings, and that Universal Brotherhood is a fact and not just a theory. Let him then accept this as a basis for thought and let him look into his mind and weed out every thought that does not conform to this basis. Let him determine that in the future he will put into his mind only those thoughts that are conformable. Then let him consider his actions. If he is a spiritual being, if Universal Brotherhood is a fact, then only those acts motivated by love, compassion, understanding, a desire to help, can possibly be performed because only those will conform to the spiritual basis which he has adopted. Such a man, thinking from a spiritual basis, acting from a basis of universal brotherhood, must of necessity reap the spiritual development that comes as a natural result of such thought and such action. And this power of thought will create a spiritual future, will spiritualize the present, will overcome the blackness of the past.

Man and Thought

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. . . .

The Western mind may find a difficulty in grasping the idea of devotion to that which is everywhere, for the common acceptation of the term implies an object to which one may devote himself; here, however, devotion is shown to be a quality inherent in the one who perceives and not in any object seen and is therefore applicable universally as well as in particular.—*W.Q.J.*

STUDIES IN THE OCEAN OF THEOSOPHY

XII

IN chapter one of the "Ocean," the statements regarding the Masters of Wisdom afford a glimpse of *Divine Intelligence*. The following five chapters throw the light of this Intelligence upon the fields of being, revealing unsuspected departments of them and showing deeper meanings in their familiar aspects.

The lower and transient having been set forth, chapter seven takes up the higher and eternal part of man's nature: the presentation of *Mind* draws attention once more to intelligence itself. Common enough in the West is the use of the word "Mind." There is talk of "making up" the mind, of "charging" it with tasks of memory, and of "changing" it. Reference is made to minds, weak or strong, brilliant or dull, reasonable or stubborn, broad or narrow; but what mind *is*—who is prepared to say? Ordinarily, it "is thought to be immaterial, or to be merely the name for the action of the brain in evolving thought". Strange theories and grotesque arguments, based upon this view, are offered. But from them all *sticks out* the obviously weak point as to just how the material could give rise to the immaterial. Around this point, modern reasoning has worn a detour of sophistry. Along this bend in the road of common sense, the layman is expected to tread his lowly way with averted gaze and no questions.

Throughout the Occident, a "good deal of attention has been paid to cataloguing some mental functions and attributes". This passes for "psychology"; but so lacking is basic comprehension of Mind that "the terms are altogether absent from the language to describe actual metaphysical and spiritual facts about man." 'So-called Religion and recognized Science are no less irrational and unfair: one exacting "faith" deliberately blind; the other refusing to acknowledge the Soul of things and translating her profoundest discoveries into terms of sense-perception.

When, a half century ago, the clash came between Religion and Science and they went divergent ways, the general public ceased to take either of them very seriously, and now, ever crescendo, turns its attention to gratification of its desires. The popular philosophy would seem to be: "Nobody knows the facts about life; but we do know how to derive pleasures from it. What more do we want!" Thus does the mass of Humanity steadily tend towards satisfaction in the very dregs of Kama.

Where Kama reigns supreme, with its confusion and poverty of ideals, "confusion and poverty of words" necessarily obtain. When Theosophy came to the rescue of the Western nations, little could be found suitable to clothe its message of the higher life and search was made, in vain, for "the words needed for describing the fifth, sixth, and seventh principles, those which make up the Trinity, the real man, the immortal pilgrim." For this purpose, Sanscrit terms were introduced, accompanied by copious explanations in English. Once assimilated into the language, these will yield up at least a part of their significance to the earnest seeker.

In the classification chosen, Mind is designated as *Manas,* better expressing its tremendous depth and scope and establishing it as a substance Principle—the fifth—in Man. For "it is the knower, the perceiver, the thinker," independent of brain, but the producer of the brain as an instrument for functioning on the physical plane. Of the two higher Principles, the "sixth is *Buddhi,* or spiritual discernment"—Manas being its active aspect; "the seventh is *Atma,* or Spirit, the ray from the Absolute Being," using Buddhi as its vehicle. "The English language will suffice to describe in part what *Manas* is, but not *Buddhi,* nor *Atma* and will leave many things relating to *Manas* undescribed." Nevertheless, mention would scarcely have been made of these had all approach to their meaning been hopeless. Well may it be that when the mind succeeds in weakening the bonds of Kama, intuitive flashes may begin to enlighten it concerning Buddhi and Atma.

The pondering of these great subjects makes it ever clearer why H. P. B. said She came "to break the moulds of men's minds". Among the innumerable moulds to be broken, are the *personal-god idea*—providing patterns for all the rest—*physical beinghood, one-life perspective, dead matter, non-intelligence anywhere, chance,* and *separateness.* Not one of these but lies shattered when apprehension is gained of Theosophy's sane teachings of the universality of Life, spiritually and potential god-hood of all beings, innate intelligence, inherent law and order, Karmic responsibility, eternal hope through Reincarnation, and Universal Brotherhood.

Universality of Life implies living, boundless Space, with no tiniest spot where intelligence is not unfolding, forever straining forward towards higher and fuller expression. For "Life", the word "Monad" is often substituted. And it is taught that "without the presence of the monad, evolution could not go forward." For the monad is the evolver, wherein reside all powers, forces, processes,

and designs involved in the long spiral of progress from mere Consciousness, to self-consciousness, thence to Divine Self-Consciousness —the three main stages of the journey.

During the early rounds, the "course of evolution developed the lower principles and produced at last the *form* of man". "But this man in form was not man in mind", lacking "the fifth principle, the thinking, perceiving one", needed "to confer the power of becoming self-conscious." Prior to this, the imprisoned monad, "composed of *Atma* and *Buddhi*", with *Manas* potential, could act only in response to direction from the self-energized Monads. This response, known doctrinally as "natural impulse", proceeds in unbroken continuity, up to the incipient human stage. There, "natural impulse" ends; but between it and the assumption of "self-induced and self-devised efforts", there lies an abrupt break in the evolutionary path. The bridging of this abyss is an extreme philosophical profundity, meriting reverent approach and requiring patience for its understanding. It must be inferred that this mystery requires the light of Soul for its solution; for the teaching states that the awful gulf is spanned by *Mind,* "the link between the Spirit of God above and the personal below"; and that this bridge is an endowment—"given to the mindless monads by others who had gone all through this process ages upon ages before in other worlds and systems of worlds, and it therefore came from other evolutionary periods which were carried out and completed long before the solar system had begun."

If this transmission seems a "theory, strange and unacceptable today"; the fact but gives evidence of how deeply the spark of Divine Intelligence lies buried under the materialism of our age. It bears witness to the inferiority of the proud Western man to the Ancient whom he derides. For those of old symbolized no theory, but a recognized fact, in "their sacred fire—lighted from some other sacred flame."

The *giving* of Mind militates no whit against the doctrine of universal intelligence. Without Manas potentially present, the bestowal could not take place. Yet, however ready, the light could not shine forth unless potential self-consciousness were quickened by the higher Potency. This process is no stranger than the familiar act of lighting a fire. It is latent fire that permits ignition of the wood; but latent fire could never stimulate *itself* into action. In both metaphysical and physical processes, something—yet *no thing*—is imparted, without increase to recipient or decrease to transmitter. Outer force and inner force blend. The spirit of fire in the blazing

torch touches the spirit of quiescent fire in the fuel, inducing it to activity. Even so, the spiritual Fire of the self-conscious Monad, touching the spirit of the slumber-monad, arouses it to burst the bonds of ignorance and know itself. Small wonder the symbol of "one candle lighting many" is used "in all great religions and Freemasonry." "The mindless men—are the unlighted candles that cannot light themselves", while the "Sons of Wisdom—the Elder Brothers—have the light." They set fire to the combined lower principles and the Monad, thus lighting up *Manas* in the new men and preparing another great race for final initiation."

The transmission of this fact to Man should quicken the flame of aspiration and devotion in his heart; for its wondrous implication is that individual power to think is a *gift* direct from higher beings. This not only proves spiritual identity with Them, but indicates the definite, intimate residence in everyone of a spark of Masters' subtle, mysterious, conscious Energy—a boon, given in trust, to be fostered and employed in furtherance of Their Cause—the raising of all Nature. To betray such trust is to steal the Mahatmic Fire and delay Their purpose of preparing the race "for final initiation".

Thought of this sacred gift should inspire each to higher potencies of the Fire of Knowledge. For it is not enough for Man to know that he *is*. He must learn *what* he is and *why*. Perhaps, then, when Manas is warmed and illumined by Buddhi, it will be found that Self-realization is another term for conscious Brotherhood.

The Highest Vision

A man's idea of God, is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but, it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment.—*Isis Unveiled,* I, XVIII.

ON THE LOOKOUT

"The London Forum"

The Occult Review, founded in 1905, contains in its August issue the following *Notice*:

> "That, in the popular mind, something in the nature of a stigma attaches (quite unwarrantably) to the term 'occult', is a fact against which *The Occult Review* has fought with no little measure of success for over a quarter of a century. Having in view, however, the wide field covered by the subjects dealt with in its columns, and the ideals which it seeks to embody, it is felt that the urgency of the times demands an increase of its scope of appeal by freeing it from the handicap of a dubious title. Further, the importance to all thoughtful readers of the deeper issues discussed within its columns, has also contributed to the decision of the publishers to issue the magazine as from the September number, under the title *The London Forum.*"

"Reading Between the Lines"

Messrs. Rider & Co., the publishers of *The Occult Review,* have for many years also been engaged in the publication of a variegated list of occult books. It is evident that after 28 years' experiment, they are convinced of having been on a wrong course—whether financially or morally, remains to be seen. What, then, have been the causes of the comparative failure indicated by the publishers' *Notice?* An examination of its contents month by month throughout its existence will disclose that the magazine has never pursued a militant policy. It has never actively opposed the well-known evils which it now admits; it has never actively espoused any given teaching or philosophy. In plain words, it has pursued a lukewarm career.

"The Stigma of the 'Occult' "

The word "stigma" certainly attaches to the term "occult." Wittingly or unwittingly, those who do not actively oppose the abuse of the term must share in responsibility with those who seek their private and sectarian advantage from such abuse. The very number of *The Occult Review* which contains the *Notice* quoted,

carries also six advertisements of bogus occultism and occultists—this quite apart from numerous others which are as manifestly misrepresentations. Despite stringent statutes in every nation against fraud in business and in advertising, recent disclosures the world around have shown how deeply intrenched, even in high places, have been the practitioners of the black art of deceiving the ignorant and the trustful. But in the field of religion, of mysticism, of the occult, such practices go on practically unchecked. To rob another of his money or his reputation is bad enough in all conscience, but the traffic in souls is a thousand times worse than the opium traffic, the white slave traffic, the traffic of the corrupt politician, financier, and pretended reformer.

The Mote and the Beam

Nor can Theosophists justly assume the censor's role toward *The Occult Review* and the thousand and one lesser known non-theosophical publications. In all the vast if hazy realm covered by the term occult, nowhere are more shameless frauds and stark pretensions rampant than among those who employ Theosophical names, terms, and teachings as a cover for every infamy and infamous device of the self-seeker and exploiter. There are thousands of informed Theosophists throughout the world, but for every one who knows the facts there are a score who are blind to them, not to speak of the multitude everywhere and every day searching for light on the dark places of their own ignorance. Every informed Theosophist will do well to recall H.P.B.'s words in connection with her own and Mr. Judge's exposure of one of the worst of the frauds of the earlier days of the Theosophical Movement. She wrote:

> "By pandering to the prejudices of people, and especially by adopting the false ideas of a *personal God*, and a personal carnalized *Saviour*, as the groundwork of their teaching, the leaders of this 'swindle' (for such it is) are endeavoring to draw men to them and in particular to turn Theosophists from the true path. . . . this self-styled illuminator is sure to prepare thousands of enemies to Theosophy." . . .
>
> . . . "it is the duty of all members . . . to do their utmost to unmask such movements, for nothing is more dangerous to Esoteric Truth than the garbled and distorted versions disfigured to suit the prejudices and tastes of men in general."

A Prophecy and Its Fulfilment

H.P.B. likewise declared that the bogus "'occult" constituted "a new and rapidly growing danger . . . threatening the Theosophical Society and the spread of the pure Esoteric Philosophy". Her articles, "Practical Occultism", "Occultism Versus the Occult Arts", "Lodges of Magic", and many others, were all directed against this danger. But the Parent theosophical society and its "Esoteric Section" were completely diverted from their original Teachings and Objects by self-styled illuminators and panderers to the prejudices and tastes of men in general, despite the efforts of Judge and those who followed his example. It was the struggle between the pure and the impure, the bogus and the genuine in the realm of the "occult", that lay behind the charges brought by Mrs. Besant and Colonel Olcott against the bona fides of the living Judge and the dead H.P.B., and that produced the rupture of the Parent society. It was the same dark influence on the one hand, the same pretentious ignorance on the other, which, after Judge's death, saddled in his name the incubus of "apostolic succession" on the "Theosophical Society in America." To-day, he is blind indeed who cannot see the havoc wrought on every hand in the names of the Masters of Wisdom, of H.P.B. and Judge, of the Theosophy recorded by them, and of the Society established by them.

The Ghost of "Apostolic Succession"

Whatever the terms employed, every one of the existing theosophical societies is ruled by one or more persons making claims of "apostolic succession". These profess to speak "by authority of the Master," "in the name of the Master," any and every extravagance that they choose to preach or practice. They do not emit these revelations on their own authority, their own responsibility. Like the spiritualist mediums, they deliver their messages under the shadow of great Names. Have Theosophists considered what is implicit in the expression "Apostolic Succession"? Under the doctrine of Karma as taught by H.P.B. how could any being, however high, endow a lesser being with his own nature, knowledge and powers, any more than, say, Shakespeare could appoint a "Successor"? The practical occultism of ordinary common-sense should tell any man that those making such claims are either hallucinated, mountebanks, or plain frauds. Secondly, for the consideration of Theoso-

phists, it should be common knowledge that both H.P.B. and Judge repudiated, in unmistakable terms, all such claims, no matter by whom made or on whose behalf. Their whole teaching and their unequivocal statements on the direct subject give the lie to any and all attempts, by whomsoever made, to saddle upon *them* the responsibility for these "Successors". Those who make these claims stultify themselves and *ipso facto* become unworthy of Theosophical credence.

The Babel of Revelations

The "confusion of tongues" among these various "Successors" to the original Teachers and to the Parent society is well-nigh incredible. It is only by comparing their respective claims that the student-Theosophist can learn for himself what gross contradictions and absurdities pass current in these various societies as theosophical doctrines. It is only by comparing them all with the original Theosophy of H.P.B. and Judge that the impassable gulf between the Teacher and the "Successor" becomes inescapably self-evident. It may be worth while to note briefly some examples of the spiritual recidivism in which the existing theosophical societies are engulfed.

"The Temple of the People"

Was originally established late in 1898 by Francia A. LaDue and Dr. W. H. Dower, both formerly active members of the Syracuse, N. Y., branch of the T. S. in A. They, like most of the members, accepted without question Mrs. Tingley as the "Successor" declared by the prominent New York City Theosophists to have been appointed by Mr. Judge. When, in the spring of 1898, Mr. E. T. Hargrove, who had been chiefly instrumental in that affair, averred that she had been "run in" on the members by himself and others, and, "in the name of the Master", deposed Mrs. Tingley—Mrs. LaDue and Dr. Dower, amongst many others, were greatly disturbed. Mrs. LaDue herself soon got "in communication with the Master", and "The Temple" was founded on the authority of her revelations. Later "orders from the Master" caused the removal of "The Temple" headquarters to Halcyon, California. Very soon Mrs. LaDue came to trust implicitly to her visions, as did her followers, who at one time numbered several thousand, many old-time Theosophists among them. A publication, *The Temple Artisan,* was begun in 1900. Every number contained "Mes-

sages from the Master" received through Mrs. LaDue. Since her death, Dr. Dower has assumed the role of her "Successor" and continues publishing "Messages".

"The Temple Artisan"

On its inside front cover page *The Temple Artisan* carries the following official declaration: "The Temple of the People is an autonomous and continuous part of the Theosophical Movement organized by Helena Petrovna Blavatsky, in New York City, 1875 A.D." Two quotations from the *Artisan* for June-July, 1933, illustrate what passes among "The Temple" members for "theosophy". One is an inspired "Chant of Praise" by Mrs. LaDue ("Blue Star"). Its opening lines run:

> "We praise Thee! We praise Thee! We praise
> Thee, Lord God Omnipotent!
> "Thou King of Kings, Thou Lord of Life, all
> glorious within!"

This theosophical *Te Deum laudamus* is accompanied by a "Message from the Master" in explanation of the theme of the "Chant". It is concerning "The Threatened Elimination of God and Religion", and contains this gem:

> "Unless you have destroyed the bridge between your soul and body, you cannot eliminate belief in a Supreme Being—a God—whether that belief is based on a personal God, a Hierarchy of Divine Beings, or upon the Higher Self of each one. The law of evolution alone would compel your belief in such a being, if you accept its decrees."

"*THE* Theosophical Society"

The same reversion to religion has become steadily more apparent in the society established early in 1898 by E. T. Hargrove and his followers, after that gentleman had "deposed" Mrs. Tingley as "Successor" and assumed the title role for himself. At first appropriating for itself the name "T.S. in A.", this society changed its name in 1908 to "*The* Theosophical Society". Its Official organ is *The Theosophical Quarterly*. Its pretense of being "the original Theosophical Society founded by H. P. Blavatsky", and its utter inconsistency of policy, are shown by two extracts. The first will be found on the back cover page in its official reproduction of the proclamation of the "T.S. in A.", adopted at its formation in 1895:

> "The Theosophical Society in America . . . does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation."

The second official note will be found on the page immediately preceding the contents, and runs as follows:

> "We have no connection whatsoever with any other organization calling itself Theosophical, headed by Mrs. Besant or others, nor with similar bodies, the purposes and methods of which are wholly foreign to our own."

"The Theosophical Quarterly"

Mr. Hargrove, Mr. Charles Johnston, Dr. Archibald Keightley, and Mr. C. A. Griscom, Jr., have been the leading lights in "*The* Theosophical Society", and the main factors in *The Theosophical Quarterly*. Of these four, Mr. Hargrove is now the only survivor. The membership, as well as the leadership, of this society centers at New York City, and has always been a cultured group, far more so than obtains either at Halcyon, at Point Loma, or at Adyar, but its degeneracy from the Theosophy of H.P.B. and Judge into mere religious sectarianism and reliance upon the familiar fetishes is equally pronounced and evident. For years its pages have been filled with scholarly articles on Hindu philosophy and religion, on the Catholic Saints, and similar sources. Its influential members are all "High Church" Episcopalian, in actual membership or in affinities. It has its own "E.S.T." and the members of this "inner group" are steadily favored with "Messages from the Master" only rarely published as such in the *Quarterly,* which, however, in nearly every issue publishes an inspired "Message" from "Cavé", the "Blue Star" of this society.

"Ex Cathedra" Hargrove

The July, 1933, issue of the Quarterly contains a communication from Mr. Hargrove which is eminently characteristic. Questioned, he says, by correspondents regarding the "Private Papers" issued after Mr. Judge's death in connection with the "Tingley Succession", Mr. Hargrove says that those who discuss such papers pub-

licly "are outside the pale of human intercourse". He ought to know, for it was he who made the first move in that direction with his own pamphlet entitled "E.S.T.", on March 1, 1898, and his immediate associates were responsible for the suit which lugged the "E.S.T." into the Courts of New York State.

Mr. Hargrove then goes on to say:

> "(1) The papers in question gave exactly what they purported to give, namely, extracts from Judge's diaries and occult records, referring to Mrs. Tingley, . . .
>
> "(2) Mrs. Tingley *was* Judge's successor . . . She was intended to serve as a stop-gap.
>
> "(3) Mrs. Tingley failed, and then entrenched herself in her failure. . . . Consequently she was deposed by the order of . . . the true Founders of the Theosophical Society.
>
> "(4) As Mrs. Tingley refused to accept her deposition . . . the task of carrying on the Work of Judge and of H.P.B. and their Masters, fell to those who have been identified with The Theosophical Society and with the *Theosophical Quarterly* from that time to this.
>
> "(5) The Point Loma Society represents those who followed Mrs. Tingley out of the Movement, in spite of her obvious failure and her open violation of the Theosophical principles.
>
> "(6) The United Lodge represents those who, like Robert Crosbie, followed Mrs. Tingley to Point Loma, out of the Movement, and who, when they did finally wake up to the fact of her failure, lacked the moral courage to seek readmission to the real Society, preferring instead to claim they had been deceived, and that Mrs. Tingley never had been Mr. Judge's occult legatee.
>
> "(7) The Adyar Society represents those who attacked, slandered, and did their utmost to destroy Judge, as part of the Brahmin campaign to destroy the reputation of H.P.B."

Hargrove Versus Hargrove

Mr. Hargrove's Encyclical of to-day does not quite agree with his Encyclical of April 3, 1896. In that document Mr. Hargrove refers to the "diary" of Mr. Judge, while he now speaks of the "Judge diar*ies*." In it, he affirms that Mr. Judge "*could not* have left that body if he had not had an occult heir and successor to take his place, for that is the law in the Lodge. . . . There must be that link; his papers showed us where to find it; we have found it, have tested and verified it beyond all question . . . " — and this

after stating that the "diary" and "other papers" found in Judge's office "were not written for the benefit of others, but for his own use . . ." Mr. Hargrove's notion that Mr. Judge *must* leave "an occult heir and successor" is quite another matter from his solemn asseveration that Mr. Judge *did* leave one. The opinion reached by Mr. Hargrove and the others that Mrs. Tingley was that successor is quite another matter from the avowal that *Mr. Judge* "appointed" her. All the documents then quoted from by Mr. Hargrove have lately been made public by Joseph H. Fussell, "Doc. Theos.," and "Secretary General" of the Point Loma Society. *There is not a line in any or all of them* which in any way supports the contention that *Mr. Judge* appointed Mrs. Tingley or anyone else his "Successor." As Mr. Hargrove very truly says, Mrs. Tingley *was* the successor and she *was* intended "to serve as a stop-gap." "Appointed" and "intended" by whom—Mr. Judge, or Hargrove et al.? The answer is supplied by Mr. Hargrove himself in his "E.S.T." Encyclical of March 1, 1898. He there writes Mrs. Tingley as follows: "You were run in as O. H. [Outer Head] as the only person in sight who was ready to hand at the time."

More Work for Joseph H. Fussell, "Doc. Theos."

On parallel lines with the saying that "when thieves fall out, honest men get their dues," one may muster the hope that when the soothsayers and the high-priests fall out, there is some chance of "bringing to light the hidden things of darkness." In view of Mr. Fussell's devotion to the "Successor" notion, and to Mrs. Tingley and *her* "Successor," despite Mr. Hargrove's reading them, Point Loma Society and all, out of the "Movement"—in view of all this popish rivalry, Mr. Fussell would now appear to have a more vulnerable target at which to aim than Mr. Neresheimer, whose unpublished but privately circulated "Reminiscences of W. Q. Judge" forms the real back-ground of the present excitement in "Successor" quarters. Always concerned with strictly first-hand facts as well as philosophy, Theosophy ventures the friendly suggestion that Mr. Fussell reprint Mr. Hargrove's Encyclical entitled "An Occultist's Life"; and equally ventures to suggest to Mr. Hargrove that the *Quarterly* publish the text of the original *Minutes* of the two night-long sessions held at Mrs. Tingley's home after Judge's death—*Minutes* showing exactly how the "Tingley Succession" was arrived at by those there present—Madam Ting-

ley, Mr. Hargrove, Mr. Fussell, and Mr. Neresheimer among them. Mr. Hargrove might go still further and make public the *revised* version of those Minutes as prepared at Mrs. Tingley's instruction. Mr. Hargrove has access to the said Minutes, original and revised. And Mr. Fussell might explain: (*a*) through just what sources these alleged additional "diaries" of Mr. Judge reached his hands, seeing that Mr. Neresheimer, as Executor of Mr. Judge's Will, was entitled to absolutely *all* of Mr. Judge's papers and effects; (*b*) why these "diaries" have been kept from the theosophical public for more than thirty years. Surely it should not require any theosophical Sherlock Holmes, but only the most ordinary common-sense, for anyone to see that both Mr. Fussell and Mr. Hargrove are busily engaged in drawing, each on his own behalf, a "herring across the trail" of Mr. Neresheimer's unmistakable exposure of the real origin of the "Tingley succession." And with respect to documents now produced at the hands of Mr. Fussell and Mr. Hargrove, Theosophists could recall with profit the alleged documents "in the handwriting of H.P.B." produced by Madame Coulomb and Mr. C. C. Massey—and what H.P.B. had to say herself on such "handwriting" and its source.

Mr. Neresheimer's "Reminiscences"

Mr. Neresheimer's *Reminiscences of William Q. Judge* shine in golden contrast to the tergiversation conspicuous in the present as well as the original declarations of those actually responsible for having "run in" Mrs. Tingley as a "stop-gap Successor" to Mr. Judge. Mr. Neresheimer makes no effort to evade his own share in that collective hallucination, but through all the years where he, as well as the memory of Judge, was exploited, he never lost his faith either in Theosophy or in Judge. Despite the chilling disapprobation of Mr. Hargrove, Mr. Neresheimer had the "moral courage" to do what neither Hargrove nor the rest, including Mr. Fussell, have been willing to do—he has courageously admitted the common blunder of them all, himself included, in the course taken after Judge's death, and has exonerated Judge's memory in these words:

> "Among all the papers and other documents left by Mr. Judge, we found nothing whatever in his handwriting bearing upon the future conduct of the society after his death. Nor did we find anything in his writing naming Mrs. Tingley or anyone else, either directly or indirectly, as his

successor in the affairs of the Theosophical Society in America, or any directions of any kind to be followed in the event of his death." . . .

"Mr. Judge cannot, in my opinion, be held responsible for mistakes — made by others after his decease, since he never either by spoken or written word nominated, or even suggested a successor, or gave any instructions whatsoever as to the direction of the Society or the 'Esoteric Section' after his death. The mistakes and failures, the storms and stresses in which I have shared during the years since then, have but served to confirm and strengthen my faith in him, and in the Theosophy he so nobly did his part to preserve uncorrupted and undefiled."

"Theosophy In India"

Theosophy In India is the Official organ of the Indian Section of Mrs. Besant's Adyar theosophical society, which has similar Sections in many other countries, oriental and occidental. Conducted by native Indians, *Theosophy In India* reflects, year after year, the "theosophy" learned from Mrs. Besant, Mr. Leadbeater, and their active protagonists. The Theosophy of H. P. Blavatsky has been entirely obscured, so that "theosophy in India" is but one among many in the riot of religious extravagances with which that country has been cursed these many centuries, as the West has been cursed by its materialism. A sample of these extravagances is shown on the last page of *Theosophy In India* for April-May, 1933, given over to the merits of the "Divine Love Society," which is heralded in these terms:

"Founder: 'Nath,' 'Servant of the Earth,' (His Holiness Swami Bhola Nathji Maharaj). . . .

"Those who have been *genuinely* waiting for the return of their Lord on earth (to redeem them), and those who have suffered the anguish of separation from their Lord, will receive a message of Love and Peace from Swamiji at first sight without a word being spoken."

"Swamiji" is further described as a "World Teacher," and the "Supreme Lover personified," who "embraces all religions alike."

Rival "World Teachers"

It would take a miraculous eye indeed to detect any difference between this insane religious fervor and that of Mrs. Besant, Mr. Leadbeater, and their host of "inspired" helpers who "ran in" the poor Hindu lad Krishnamurti, the "Order of the Star," the "Lib-

eral Catholic Church," the "World Mother," with accompanying revelations and messages on behalf of *their* "World Teacher." The society, its "E.S.," its whole organization, were given over for years to this miracle-mongering. So soon as he "'came of age," Krishnamurti himself repudiated his ready-made divinity and the whole program prepared for him by the Adyar hierarchy. He dissolved the Order of the Star, ignored the Liberal Catholic Church, and turned his back upon the only "theosophy" he knew anything about. For some years Krishnamurti has been doing his best to undo the evils wrought in his name, and at the last Adyar Convention spoke bravely to the assembled delegates, visitors, and official factotums of the Besant Society on the rank hypocrisy pervading its every activity. His is a purely personal philosophy, and his a purely personal following, but at least Krishnamurti is showing a moral and intellectual honesty the antithesis of the ruling powers in the Point Loma society, "*The* Theosophical society," and the Besant-Leadbeater society.

"Purification of a Tree at Adyar"

A year ago, Indian Theosophists were further edified by a ceremony staged by "Bishop" Leadbeater, assisted by other Adyar functionaries, to "purify a tree" in a village adjoining the Adyar Headquarters. The tree, it appears from the account in *Theosophy In India,* had long been inhabited by a beneficent "elemental," the tutelary deity of the simple villagers. An "evil spirit" had driven out the good one, seized his habitation, and the village was in despair. "Bishop" Leadbeater, robed in the peacock's feathers of bogus pontifical array, then proceeded to drive out the offending spirit with holy water, prayers, processional marching round the tree, and ceremonial "magic." The "evil spirit" fled, the tree was "purified," its former dweller brought back, re-installed, and the "aura" of the village once more restored to its pristine purity. Besant society publications in Western lands ignored this frightful travesty on Theosophy and Theosophical teachings, themselves making no efforts to purify their society of the unhallowed influences dominating it.

The Duty of Every Informed Theosophist

Theosophy is not a magazine of controversy; it takes no pleasure in calling attention to the weaknesses and follies of humanity,

least of all among those who are within the folds of the Theosophical Movement. But THEOSOPHY believes that no man can remain faithful to Truth who will not defend it, even looking popular prejudice straight in the face, or who remains in alliance with those who are every day debasing and corrupting that Truth. There are informed Theosophists in every one of the spurious theosophical and other mystical bodies. Their hands are tied, their tongues paralyzed, their efforts rendered fruitless and worse than fruitless, by their alliance with the unholy elements now in control of their organizations. Will-ye, nill-ye, they are put in the position of accessories to the wrongs perpetrated by these "Successors" and counterfeits of the "occult," unless and until they fight these wrongs by every means in their power. The enemies of true Theosophy are in the saddle, they are organized, their selfish and sectarian objects appeal to "the prejudices and tastes of men in general." Isolated efforts of individual Theosophists, even where struggling against these forces, are powerless to oppose successfully the pervading influences within their society. Such efforts are as hopeless as to look for the theosophical profiteers to reform themselves.

THE TRUE BASIS FOR UNITY AMONG THEOSOPHISTS

The conditions in the several societies to-day are but the cumulative accentuation of the conditions faced by Robert Crosbie in 1909. He took a course, blazed a path, set an example for every sincere Theosophist who longs for a return to the Source of all true Theosophical study and work—the Teaching and inspiration of H.P.B. and W.Q.J. The "United Lodge of Theosophists" and the magazine THEOSOPHY are the fruits of his labors, and to be weighed against the vilification of him in certain quarters *since his death.* The dark side of the picture has been indicated: it is needful for true Theosophists everywhere, regardless of their affiliations, to consider whether Mr. Crosbie's course and inspiration are not well worth studying and following. "U.L.T." is a self-induced and self-devised effort; its methods can be adopted, its policy pursued, anywhere by Theosophist or group of Theosophists whose prime object is the same—to work for *Theosophy* and *Theosophical* fraternity. Every individual Associate in "U.L.T." is his own authority; every "U.L.T." Lodge is its own authority; "*independent* devotion to the cause of *Theosophy*" should characterize every Theosophist, every Theosophical Lodge, Branch, or Society that is in genuine

earnest, as it characterizes every Associate, every "U.L.T." Lodge and the collectivity of Lodges as a whole.

What Has Been Done to Help *ALL* Theosophists

The Theosophical writings of H.P.B. and Judge have been republished in *authentic* editions, books, pamphlets, and magazine articles, by The Theosophy Company in America and in India. They are accessible at moderate prices to all students and inquirers at every U.L.T. Lodge, and at the Theosophy Company offices. A constant and truly fraternal attention is given to all inquiries and correspondence on Theosophical teachings, Theosophical history, and Theosophical work, irrespective of all sectarian or personal considerations. All possible help is extended, not only by each U.L.T. Lodge to its Associates, and by the various Lodges to each other, but to all who attend the meetings, all who address the Lodges, all who write The Theosophy Company—and all free from the taint of proselytism, free from obligation express or implied, authority imposed or accepted.

What Can Be Done by Theosophists to Help

Every informed Theosophist can help actively and positively to restore Unity among all within the area of the Movement. How he does this, is for each Theosophist to determine, according to his own situation. But he *can* work to educate himself, to inform others, to correct erroneous impressions of outsiders; he *can* oppose an uncompromising front to those who seek to use Theosophy, the Movement or the Society for personal and sectarian objects. A large part of the circulation and correspondence of Theosophy is with Theosophists and others who are not Associates of U.L.T.. and thus in the years that have gone by, an unhampered, informal flow of Theosophical interest, knowledge, work, has steadily gone on in larger and larger measure; a true Theosophical fraternal intercourse has been established whose influence is the more beneficial and healing because unheralded and uncapitalized. It is the earnest wish of those responsible, that all sincere Theosophists, wherever and however situated, should avail themselves of this as of all other impersonal channels of mutual encouragement and assistance in the work of The Theosophical Movement. The time is ripe, the need is great, the channel ready and free to all who will.

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